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THE CHARIOT OF EZEKIEL

By OLIVE HARCOURT

In the first Chapter of the Book of Ezekiel is told the wonderful story of the vision vouchsafed to the great Prophet of the Chariot of Jehovah drawn through the heavens by the Four Holy Living Creatures, a story to become later a very precious and sacred mystery. Its meaning stands out more clearly in the much fuller account given in the Kabbalah of a journey undertaken by the great Rabbi Jonathon together with his pupil, Eleazar ben Arak, destined to become later in life one of the famous scholars and initiates of Israel.

As the two men rode along the plains of Judea on their mules, Eleazar was suddenly taken with a desire to be admitted to the secrets of the Chariot, which were—and still are—never given in detail to any but the most advanced in thought and holy in life among the Children of Israel. He began to pray aloud to the Lord that his wish might be granted. Jonathan, seeing that something unusual was about to happen on the spiritual planes, dismounted from his mule, saying he could not remain seated while the secrets were being imparted, is in that event the Holy Spirit would draw nigh and the Angels be present.

It was related at that time that during the revelation the trees began to sing praises to the Lord, meaning, perhaps, that the Nature spirits became more active under the heightened vibrations put out under the prevailing conditions, a tradition upheld by the fact that Eleazar, when fully developed spiritually in later life, was able to hear Nature sounds inaudible to those around him. This magnetic state of the element came to an end when Eleazar awoke from his long meditation, saying that an Angel had informed him that the secrets had been imparted.

The tradition is, of course, intended to convey to man that the Chariot is the symbol of inner or spiritual sight. There is in Hebrew a special verse to denote this particular form of sight—tzopho, to see spiritually. It is the name of the Hierarchy ordained to guard mankind, the Watchers mentioned in the Old Testament and the secret doctrine, and it appears in the Name of one of the Archangels of an exalted plane—Tzophquiel, "he who beholds God." By this allegory of the Chariot we are instructed that when the eyes of the seer are opened in deep meditation, pictures are formed in his mind and convey to him Reality or Truth, and the marvel-

lous secrets of the higher planes contained therein.

The traditions of visions seen by holy men are preserved in the Kabbalistic writings. The Chariot and the Holy Living Creatures lived before their inner eyes. The first veils, the Rashei Perokim, were torn away from the Gates leading to the Planes of Being and they saw.

The method adopted by the seer was as follows:—He imagines himself mounting the Chariot and floating therein through the air. It ascends to the Heaven World, where a dazzling light envelops it, within which the initiates behold the innermost secrets of all things. Here we no doubt have the phenomenon of that sudden revelation of Truth or Reality called Cosmic Consciousness, induced in the true initiate by means of this system of meditation. Man has come from the Cosmos and he has brought knowledge of the Cosmos with him, and by meditation that knowledge can be tapped.

In deep meditation Reality can be attained, for something of Reality is in us all, new revelations of it can never come to an end because the inner life is a continual advancement. The wonderful things we see, the unveiling of Beauty we receive, must be there in the inner Reality because, as Descartes affirms, man can imagine nothing which does not exist.

In the Highest Sphere of all, in the Dwelling-place of God, the Beginnings of whirls, hidden away in the First Mind of God, are symbolized by an empty circle. The Four Holy Living Creatures, the Root Principles of the Four Creative Elements Fire, Water, Air and Earth, gather these Whirls and carry them to the Second Sphere, symbolized by a circle with a point in the middle, suggesting God's manifestation already becoming active.

In the Kabbalah it is said that "when God wished to reveal Himself for the

first time He made a point. This is the "beginning" of the first Chapter of Genesis—the Divine Creative Power emerging, the Wheels of the Chariot beginning to turn. In this Sphere are several mysterious Angelic Hierarchies, one of which is the Iynges, the "Starters" or Initiators, who distribute the Whirls into the Lower Realms. They are under the rule of the great Archangel Ratziel, or more correctly, Rotziel, a Name derived from the Hebrew root *rotzo*, delight, hence the meaning of the name—"He in whom God delights."

In this Plane of Mind, to use a Gnostic term, God puts forth His Divine Wisdom, here are His Ideas of things to be manifested in matter, not the things themselves, but ideal patterns, as it were, upon which the material Universe is built up.

When the Holy Living Creatures appear again in the great story it is on the plane just above that of our earth, and we are told that wherever they went the Wheels went with them. These four mysterious beings are the Archangels of the Elements, the Kerubim of the Scriptures, but are known better by their astrological names and symbols, the Signs of the Zodiac Taurus, Leo, Scorpio and Aquarius. So now we can understand why it is written that the Wheels go everywhere with them, for the Four Elements, with their endless combinations, are the basis of all which exists in the Universe.

Those initiates who attained to visions of the Higher Planes were called "they of the Chariot of Yesod", which latter name is that of the plane just above our earth, in some aspects answering to the Astral World. It seems, then that the Chariot of Vision starts on its upward journey from the Astral Plane rather than from the material, which I think is borne out by the experience of those who meditate, for when we settle down to our meditation one is at once on the

plane above our own, and are no longer immersed in matter, our bodies are forgotten while our minds are freed to contact the highest that is within us, and so find the Spirit.

To the adept entrance to higher worlds beyond the astral is obtained by starting off from some kind of spring-board such as the Chariot, to be chosen and built up for himself and by himself, and then letting loose the powers of the mind to seek union with the Spirit.

Death is a great initiator for those who have prepared themselves for the revelations awaiting them on the further shore. Death takes us neither to an endless Summerland of happiness nor to a hell of remorse and despair, but simply to initiation in a vast world which already surrounds us here, but is hidden from us by the matter of this physical plane, matter which is non-existent in meditation. Man is himself a nucleus of power, mostly unknown and almost always neglected.

The whole Universe is built up by God in the World of Ideas, not things, but their ideal prototypes, to which man can attain by means of intelligence properly used—otherwise genius—and reproduce them in the matter of the earth plane, adapted to his needs and those of his fellow-men.

The creative ideas of man, which come to him from the highest within him, are eternal, whether recognized as such in earth life or not. The works of his hands and mind will pass away, but the work of his spirit will not pass away.

The great prophet conspicuous for his ability to enter into the highest planes had for name Ezekiel, which means the Strength of God. We may infer that this wonderful power of vision is vouchsafed, in a lesser degree, to all who attain to vision in meditation. In olden days, and maybe still, the mystic was trained orally by word of mouth, and the epopt, or adept, by inner sight, that

is, by the visions of meditation.

What kind of clairvoyance does the journey by Chariot represent? It is known as subjective clairvoyance. Objective clairvoyance is seeing with open eyes objects existing on planes just beyond the range of ordinary sight. Subjective clairvoyance is seeing with closed eyes, and its range is unlimited, for it is not dependent upon matter, not being cognizant of it at all. There is no doubt that humanity possesses a second set of senses able to perceive without the aid of the corresponding outer senses, and according to the quality of the meditating mind will the revelation of the inner senses be.

A great Rabbi is known to have said: "The spiritual world is the real world. Intercourse with it differs in intensity according to the nature of the individual. God endowed man with a nature permitting him to lift the veil of the senses from the soul, enabling it to obtain in the world of Reality the knowledge it seeks, and to see, sometimes in a flash, the Truth."

All this kind of inner sight is the Chariot in which we can ride to Higher Worlds. It can, if developed, possess the power of "reading the Akashic Records". The Israelites believed Akasha to be part of the Limitless Light which surrounds the Dwelling-place of God, one of whose symbols is a shut eye—a significant fact.

By means of intelligent meditation we can develop intuition and thus make contact with ultimate Reality, in spite of the veils, complications and diversity of daily life which break up into a thousand facets the working of our lower minds.

We are commanded by the Christ to enter into our secret room and there pray. Now-a-days this withdrawal is called "entering into the silence", regarded as a necessity by all religions and most systems of philosophy, for only in the silence can the Voice of God

be heard.

A meditating mind is nearer to the spirit world. "Man's hope," says Pascal, "is to listen to that which is buried within him by meditating on the deepest things of which his mind is capable, only *there* can the peace of God be found."

The pioneer faculties of man will never cease to act, he will never rest upon his laurels, mental or spiritual. So far, and no further, as a man contacts his higher self, is he divine, and to do that successfully he must reach up to meet it, otherwise it will for ever elude him. In deep meditation, too, comes the conviction of the reality of a future life, showing us that "the tomb is not a blind alley, it closes on the twilight and opens on the dawn." By concentrating upon the most spiritual concepts of which our minds are capable, we prepare ourselves for the awakening upon the further shore and for the inconceivably more powerful vibrations to which we shall be subjected. Thus we shall the more easily shake off the last remaining shackles binding us to earth.

Protected by purity of purpose evil can be entirely excluded from visions. We can be set free to explore, as Miss Underhill explains, and to train the inner sight to "cleanse the doors of perception", to use Blake's beautiful expression, and be admitted to the "place of Angels and the Gate of Heaven", where we shall find Reality.

What is Reality? One of the greatest of philosophers, Eucken, tells us it is "an independent spiritual world, unconditioned by sense."

To know it is to live in it, it is man's true destiny, for man is real and in the deepest sense *alive*.

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TIBETAN TEACHINGS ON AFTER DEATH STATES

(Translated by H.P.B. from letters of a
Gelung of the Inner Temple)

Neither the Southern nor Northern Buddhists, whether of Ceylon, Tibet, Japan or China, accept western ideas as to the capabilities and qualifications of the "naked souls."

For we deprecate unqualifiedly and absolutely all ignorant intercourse with the Ro-lang (apparitions of the dead). For what are they who return? What kind of creatures are they who can communicate at will objectively or by physical manifestation? They are impure, grossly sinful souls, "a-tsa-ras"; suicides; and such as have come to premature deaths by accident and must linger in the earth's atmosphere until the full expiration of their natural term of life.

No right-minded person, whether Lama or Chhipa—non-Buddhist—will venture to defend the practice of necromancy, which, by a natural instinct has been condemned in all the great Dharmas—laws or religions—and intercourse with, and using the powers of these earth-bound souls is simply necromancy.

Now the beings included in the second and third classes—suicides and victims of accident—have not completed their natural term of life; and, as a consequence, though not of necessity mischievous, are earth-bound. The prematurely expelled soul is in an unnatural state; the original impulse under which the being was evolved and cast into the earth-life has not expended itself—the necessary cycle has not been completed, but must nevertheless be fulfilled.

Yet, though earth-bound, these unfortunate beings, victims whether voluntary or involuntary, are only suspended, as it were, in the earth's magnetic attraction. They are not, like the first class, attracted to the living from a savage thirst to feed on their vitality.

Their only impulse—and a blind one, since they are generally in a dazed or stunned condition—is, to get into the whirl of rebirth as soon as possible. Their state is that we call a false Bar-do—the period between two incarnations. According to the karma of the being—which is affected by his age and merits in the last birth—this interval will be longer or shorter.

Nothing but some overpoweringly intense attraction, such as a holy love for some dear one in great peril, can draw them with their consent to the living; but by the mesmeric power of a Ba-po, a necromancer—the word is used advisedly, since the necromantic spell is Dzu-tul, or what you term a mesmeric attraction—can force them into our presence. This evocation, however, is totally condemned by those who hold to the Good Doctrine; for the soul thus evoked is made to suffer exceedingly, even though it is not itself but only its image that has been torn or stripped from itself to become the apparition; owing to its premature separation by violence from the body, the “jang-khog”—animal soul—is yet heavily loaded with material particles—there has not been a natural disintegration of the coarser from the finer molecules—and the necromancer, in compelling this separation artificially, makes it, we might almost say, to suffer as one of us might if he were flayed alive.

Thus, to evoke the first class—the grossly sinful souls—is dangerous for the living; to compel the apparition of the second and third classes is cruel beyond expression to the dead.

In the case of one who died a natural death totally different conditions exist; the soul is almost, and in the case of great purity, entirely beyond the necromancer's reach; hence beyond that of a circle of evokers, or spiritualists, who, unconsciously to themselves, practise a veritable necromancer's Sang-nyag, or magnetic incantation. According to the

karma of the previous birth the interval of latency—generally passed in a state of stupor—will last from a few minutes to an average of a few weeks, perhaps months. During that time the “jang-khog”—animal soul—prepares in solemn repose for its translation, whether into a higher sphere—if it has reached its seventh human local evolution—or for a higher rebirth, if it has not yet run the last local round.

At all events it has neither will nor power at that time to give any thought to the living. But after its period of latency is over, and the new self enters in full consciousness the blessed region of Devachan—when all earthly mists have been dispersed, and the scenes and relations of the past life come clearly before its spiritual sight—then it may, and does occasionally, when espying all it loved, and that loved it upon earth, draw up to it for communion and by the sole attraction of love, the spirits of the living, who, when returned to their normal condition, imagine that it has descended to them.

Therefore we differ radically from the western Ro-lang-pa—spiritualists—as to what they see or communicate with in their circles and through their unconscious necromancy. We say it is but the physical dregs, or spiritless remains of the late being; that which has been exuded, cast off and left behind when its finer particles passed onward into the great Beyond.

In it linger some fragments of memory and intellect. It certainly was once a part of the being, and so possesses that modicum of interest; but it is not the being in reality and truth. Formed of matter, however etherealized, it must sooner or later be drawn away into vortices where the conditions for its atomic disintegration exist.

From the dead body the other principles ooze out together. A few hours later the second principle—that of life—is totally extinct, and separates from

both the human and ethereal envelopes. The third—the vital double—finally dissipates when the last particles of the body disintegrate. There now remain the fourth, fifth, sixth and seventh principles: the body of will; the human soul; the spiritual soul, and pure spirit, which is a facet of the Eternal. The last two, joined to, or separate from, the personal self, form the everlasting individuality and cannot perish. The remainder proceeds to the state of gestation—the astral self and whatever survived in it of the will, previous to the dissolution of the physical body.

Hence for any conscious action in this state are required the qualifications of an adept, or an intense, undying, ardent and holy love for someone whom the deceased leaves behind him on earth; as otherwise the astral ego either becomes a "bhûta"—"ro-lang" in Tibetan—or proceeds to its further transmigrations in higher spheres.

In the former case the Lha, or "man-spirit," can sojourn among the living for an indefinite time, at his own pleasure; in the latter the so-called "spirit" will tarry and delay his final translation but for a short period; the body of desire being held compact, in proportion to the intensity of the love felt by the soul and its unwillingness to part with the loved ones.

At the first relaxation of the will it will disperse, and the spiritual self, temporarily losing its personality and all remembrance of it, ascends to higher regions. Such is the teaching. None can overshadow mortals but the elect, the "Accomplished," the "Byang-tsiub," or the "Bodhisatwas" alone—they who have penetrated the great secret of life and death—as they are able to prolong, at will, their stay on earth after "dying." Rendered into the vulgar phraseology, such overshadowing is to "be born again and again" for the benefit of mankind.

—Extracts from *Lucifer*, October, 1894.

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SPIRITUALISM

By Christmas Humphreys in *The Middle Way*, for May-June.

A recent trial at the Old Bailey has once more brought back into general conversation the periodic question, "Is it true that the 'dear departed' communicate with the living through self-appointed mediums?" The answer, as to so many questions of this kind, is Yes and No. It all depends on what it is which manifests, for though there is a great deal of fraud in spiritualistic circles, there is a vast body of evidence that 'ectoplasm' and various manifestations are genuine phenomena.

Of spiritualism in general two things at least must be pointed out, first that it is not in the least spiritual, and secondly, that it is not new. It is in no sense a religion, contains nothing worthy to be called a philosophy, has no bearing on morality, and cannot ennoble its devotees. In the East it has long been scorned by educated people as 'bhuta worship,' the worship of *bhutas*, which the Sanskrit dictionary defines as ghosts or goblins, in the sense of 'the gross elements of which the body is supposed to be composed and into which it is dissolved.' To the Cultured Eastern mind such a practice is revolting, for it is akin to spending one's time amidst the decaying remnants of dead bodies, as indeed the appearances of the séance room most truly are, being only of one degree less density than the body which we far too often bury and far too rarely burn.

The exact nature of the 'constituent elements' of the self which, while slowly dissolving, are available for temporary revivification by a medium is a matter of no doubt, so far as Eastern wisdom is concerned, but difficult to explain in Western terminology. Each world philosophy has its own description of the

constituents of self, from the 'body' to that undifferentiated Unity which is the property of no man, being the Noumenon behind all phenomena. The Buddhist classification into *skandhas* and various grades of *vinnana*, consciousness, though helpful to the student, may be no more acceptable to Western minds than the 'body, soul and spirit' of St. Paul. What matters is the nature of self, not the labels we apply to its manifold ingredients. But there are other reasons why the modern Buddhist, if he seeks to know more of spiritualism, must needs enquire beyond the Buddhist Canon, either of the Northern or Southern school. For that which is known already to his audience will never be the subject of a teacher's 'talk' or sermon. Just as there is little in the Buddhist Canon about the doctrine of karma and rebirth, for all the Buddha's audience would know of it already, so there is little about such a loathsome habit as *bhuta* worship, or necromancy, the cult of oracular responses from the dead, for no man striving for deliverance from self would stoop to such degraded practices. We must therefore look elsewhere for details of entities which haunt the séance room, and find them best in the writings of H. P. Blavatsky, who was trained by Buddhist Arhats in Tibet. These details will be found in her *Key to Theosophy*, by those who will take the trouble to read it, but those who get an emotional and psychic 'kick' out of séance-room attendance will not wish to learn what happens in that twilight, wherein deliberate or unintended fraud is the keynote of the 'mystery'.

In brief, when a man dies his physical body, its life-breath or Prana, and the latter's vehicle, the astral double of the man, which is the Egyptian 'ka,' alike begin to dissolve, and leave the man for ever. He is left with his three highest 'principles' and the fourth, or the lower mind, which moves, according to the

tenor of its desires, upward to the spiritual planes of consciousness, or downward to a self-created but therefore temporary 'hell' of suffering, when the desire exists but not the physical means for its satisfaction. In due course the higher trinity of principles, the Atma-Buddhi Manas, pass into Devachan, the nearest truth to 'heaven', to await rebirth when all the lessons of the last birth have been learned. The higher trinity do not here concern us, for Atma, the 'Essence of Pure Mind,' the property of no one vehicle of life, Buddhi; the vehicle or 'body' of pure Mind, the highest human principle, and Manas, the higher part of 'mind,' are alike unreachable by man or medium, save on their own high plane, and never grace the séance-room. What *does* appear, to the great excitement of beholders, if it is human at all and not some elemental sprite enjoying itself, is the dying *Kama-rupa*, the lower desire-body, which, bereft of its own higher counterpart and all its spiritual side, is sometimes drawn into the magnetic field of a negative medium, and is disgustingly revived for a while. It cannot reason, can 'communicate' nothing which the brain did not know in life, and is no more the name it is made to bear than the skin which the snake abandons is itself. But all this is well described in classical Theosophy, if one may call it so to distinguish it from the rubbish taught by many Theosophists to-day, and it is no part of Buddhism. Yet according to the press this cult of spiritualism is becoming daily more 'respectable,' and in countless minds is taking the place of religion and philosophy. If only those who go to séances could be made to understand how the medium is damaged by opening her bodies to such evil influences they would, on the score of compassion alone, avoid such injury. But ignorant they go and ignorant they still remain. The Buddhist pities them, offers them wisdom where it seems ac-

ceptable, and for the rest, 'mind-ful and self-possessed,' pursues the Middle Way.

MILITARY PUNCTUALITY

(By Leonard Mosley. Released by the British Information Service and Distributed by British United Press.)

Somewhere in Normandy.—(BUP)—This is one of the stories I have been aching to tell ever since I landed with the 6th British Airborne Division by parachute in Normandy—the story of a small group of daredevil men to whom most of the airborne troops owe their lives and safety to-day. It is the story of tall, handsome Brigadier Lord Lovat and the group of tough Commandos under his command and how they fought, were wounded and killed in order to keep Lovat's pledge to the airborne forces, "We won't let your paratroopers down."

Lovat gave that pledge to the general commanding the 6th Airborne Division at a conference which the two men held somewhere in southern England just before the invasion began. He had just heard what the airborne troops were expected to do—how they were to descend by glider and parachute upon vital bridges spanning the River Orne and the Caen canal and how they were to hold on there until help arrived.

"May Be Bit Pressed"

"Yours will be the first help we shall get," the general said. "You'll land on the beach 10 miles from us. I want you to fight your way across country, reach the bridge we are holding and pass through to aid us in fighting the Nazis in the country beyond and I want you to be there on time. You land on the beaches sometime after 8 a.m. on D-day. I want you to be at the bridges by 12.15, four and a quarter hours later. Do you think you can do it?"

Lovat said, "We may be a bit pressed now and then, sir, but at 12.15 we shall be there."

It was a promise that would not have

been made good had not he and his men been of such calibre. For the Nazi opposition in the bridge sector was more fierce than expected. Though the Germans defending the bridge were taken by surprise at first, their reaction was swift. All through D-day morning from 1 a.m. when the paratroopers and gliders landed, the Nazis counter-attacked and re-attacked, and guessing that we were expecting help from the sea they massed men, tanks and guns between the airborne troops and the roads to the beaches, giving orders that at all costs no one must get through. As attack succeeded attack, the paratroopers looked at their watches gloomily and began to feel that help wouldn't get through.

They reckoned without Lovat and his men. At 12.14 a paratroop officer said, "They'll never make it now."

Even as he spoke amid the noise of exploding shells and mortar bombs and the rattle of machine gun fire, there was the wailing of pipes in the distance and grins cracked the sweating, painted faces of the weary paratroopers. From mouth to mouth the message passed, "The Commandos are here."

Fight Way Through

The swirl of bagpipes was the recognition signal. If the bridge were cleared we were to send back the reveille signal by trumpet. But the road wasn't clear and instead we sounded "defaulters" to give Lovat the hint that he must find another way around. He found it. It was just 17 and a half minutes past 12 when a tall, slim man in a green beret and a rifle slung over his shoulder scrambled up the back of the Caen canal.

Behind him came the sweating piper, 21-year-old William Millin from Sandy Hills near Glasgow and in the rear a line of green-bereted Commandos stretched as far as I could see.

The British brigadier was waiting and smilingly shook Lovat's hand and said, "We really are most pleased to see you."

"Thank you," said Lovat. Then glancing at his watch, added, "Sorry we were two and a half minutes late."

Lovat and his men had fought their way through some of the fiercest opposition that the British troops had encountered in the land, they had come the whole 10 miles afoot.

The detail of battle is rarely so dramatic and picturesque as the foregoing story. But it emphasizes in a singularly striking way some great and necessary principles which are too frequently left out of account in what is called "real life." One of these is punctuality; another is keeping one's word or pledge. Both these are of highest importance in what we speak of as Occultism. But unless these virtues are developed in ordinary life the person lacking them will never succeed in reaching even probationary status. The time wasted by other people in waiting for dilatory and unpunctual people is scandalous. The broken word or pledge is also scandalously evident in a thousand ways in the family, social, labour, business, commercial, political, national and international spheres. It answers also one of the questions often asked—What is the use of war. War is a great and real initiation. It unifies humanity as nothing else does. It permits every citizen to test him or herself. It separates those who value their own skins more highly than other people's. It gives every man an opportunity to put himself in the balance to judge whether he lives for himself or for others.

Books by Wm. Kingsland

The Mystic Quest; The Esoteric Basis of Christianity; Scientific Idealism; The Physics of the Secret Doctrine; Our Infinite Life; Rational Mysticism; An Anthology of Mysticism; The Real H. P. Blavatsky; Christos: The Religion of the Future; The Art of Life; The Great Pyramid, 2 vols.; The Gnosis.

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"SOCIAL EVOLUTION"

The General Secretary,

Dear Friend,—I enclose a copy of the latest book on the British Commonwealth which has been contributed to your section library by Sir Edward Grigg. These contributions to our libraries are the result of taxing him with questions on matters of political policy.

In the light of evolution the suggestions and ideals of the book are very interesting, for whilst they are here expressing unofficial Tory policy, Julian Huxley has expressed almost identical proposals through the official Socialist press.

Seeing that the theme of the book is one of social evolution, I have added my own ideas on this subject in the accompanying article, writing from the standpoint of the politically minded theosophist, in the hope that like minded members in other parts of the Commonwealth may join in a collaborative drive for inter-religious co-operation in the spiritualizing of the social ideals we are destined to share.

Facts in current affairs indicate the urgency with which we should endeavour to apply our spiritual clear sightedness to modern developments.

(1) The Moscow Magna Carta has established a foundational policy from which a new world order can evolve and which is backed by Will instead of platitudes. To guide that Will there must be a corresponding Wisdom aspect born from inter-religious co-operation.

(2) The Indian Famine and surrounding economic chaos calls for an honest collaboration between the major religions of the Commonwealth and their leaders, so that the social life of the various peoples may be fostered by the practical application of the precepts of those faiths instead of the dogmatizing over creeds and principles and priorities for which they stand.

(3) The anticipated ending of the war is causing a lot of speculation on the subject of emigration within the Commonwealth. This is a feature which should be co-operatively planned, and to prevent soldiers from being exploited by well meaning enthusiasts I have challenged the British Legion to debate their policy on this and other post war matters, with a view to urging co-operation between all British and Dominion ex-service organizations.

(This call was immediately accepted by Toc H and I shall be debating at that club next Tuesday.)

For the furthering of these ideals I invite the collaboration of individual theosophists working in their own communities in their own way for the popularizing of these wider principles of social evolution whilst the world is still realizing somewhat painfully the follies of narrowness and indifference to others.

Yours very sincerely,

Tom Naylor.

105 Castle St.,
Saffron Walden.

The Immediate Problem

The progress of the war is a constant reminder that to-morrow is a new dawn, when a new phase of social evolution must arise from the ruins of an outworn system. That social evolution is predetermined by the intelligence and effort wherewith we face this problem: it is predetermined by the clarity of expression which we give the ideals it contains, and thirdly it is predetermined by the ability we have to disentangle ourselves from our inhibitions and outworn methods so that we can face the needs of a new world with the buoyancy of the spirit of youth.

The problems which confront the world call for an international front, and as there are so many ideologies to consider, we must recognize that the world social order will not suddenly

appear out of a magician's hat to leave our generation with some fairy tale happy ending. On the contrary, wishing will not avail us much in the post war world: instead we must search for facts, we must build on solid facts, and then progressively evolve towards that happy ending.

Since our idea of world order is one of democratic collaboration, we cannot impose a social order by a series of Parliamentary Acts: firstly because we have no international Parliamentary machine through which we can frame such legislation, and secondly because any form of social legislation which is to have the hall mark of permanency must spontaneously arise as the will of the people. This weight of democratic opinion can only be born from enlightened understanding, and this is the first fact we must realize as foundational in the re-creation of the new social order if that order is to be a faithful echo of the Four Freedoms and the Atlantic Charter.

It is not for us to lay down any law for the working of such a social organization, but as a Commonwealth and Empire we can set an example in social cohesion which will transcend anything which the world has yet seen in its varied history. Having in our union, members of every creed and colour, we are as it were a nucleus of the world order: and possessing as we do the focal point of unity in the Crown, together with the evolving social machinery for inter-racial cohesive development, it seems that we have a dharmic task before us which is far greater than our religious, social or racial differences.

Towards A Racial Philosophy

To shape the future of the Commonwealth along the lines of social unity calls for us to face up to certain glaring anomalies, both in the material and the moral spheres of life. It is true that on the material side our politicians are try-

ing to remove some of the anomalies by creating new social machinery through regional councils for the administration of the Commonwealth and Empire in a more intimate, speedy manner. By this method, the elder members of the Commonwealth will have the opportunity of aiding the lesser developed ones towards emancipation, and thereby more fully sharing in the responsibilities of the racial family.

This material progress is not likely to mature without a corresponding development of moral responsibility, and the principle moral responsibility is the realization of the right relationship between these varying developed peoples. It is obvious that we have many differences which are caused by our varied creeds, colours and nationalities, and because we lack any guiding philosophy to support our racial evolution we do not understand how to live together differently without losing our racial harmony.

Such a philosophy is essential for our social evolution and the obvious source for that philosophy to spring from is from the co-operative collaboration of our various religions in order to find those religious ideals which are common to us all. Every move towards religious cohesion we should foster with care,—not that form of secular missionaryism which seeks to deride the spiritual beliefs of others by urging people to reject A, to accept B, and so continue the vicious circle for another round: but rather to see in all creeds an unified aspiration for the complete brotherhood of man.

The immediate barrier to reaching that ideal seems to be a lack of understanding of the implication of the word brotherhood. Extreme political elements are inclined to regard it as a levelling down of civilization after the manner of the French Revolution slogan for "three acres and a cow" with the inevitable re-action of popularizing the peasant mentality. Against this we

have the equally stupid Christian misconception that the spiritual unity of all humanity implies that we should base social organization on this spiritual equality. In no country where the civilized man has to live with the tribal man can such a conception ever gain ground: instead we get an extreme swing of public feeling in the opposite direction with the accompanying neglect of social responsibilities. That there must and shall be a change is demanded by our acceptance of the Four Freedoms, and by our acceptance of the freely given services of the undeveloped peoples of the Empire in this fight for a better civilization. The alternative then, is to recognize that freedom and emancipation is the status of Commonwealth citizenship for all who are capable of exercising it rightly, irrespective of race, creed or colour, but that the rights of citizenship also carry equal responsibilities for the holders.

If in the near future we can inspire a philosophy of social responsibility born from religious cohesion and the recognition of a principle of evolution in the functional growth of human society, then we can expect to see the structure of the New Commonwealth evolve with a natural bias for the right relationship between the educated and the uneducated, between the civilized man and the tribal man. We shall not be prone to abuse the ignorance of the undeveloped out of fear or indifference on the one hand, nor shall we put a suit of clothes and other civilized veneer on the tribal man, call him brother and leave him to starve in his ignorance. The law of justice demands that emancipation shall grow with understanding: that the process of gaining social freedom is one of gaining self responsibility, of weaning away from primitive habits towards the wider appreciations of an inter-dependent form of life and living.

The Place of the Theosophist

Within the Theosophical Society we

have attained the ideal of inter-religious and inter-racial collaboration: but there is little satisfaction in possessing ideals, their virtue is in being shared and expanded. Consequently the ideal of our first principle is meaningless unless it is actively established in the world in this second half century as was implied by our Elder Brother in His letter to us in 1925.

Within the Society, we who are members of the British Commonwealth have a joint responsibility in bringing this social ideal comprehensively before the public as a practical measure in our international life.

To accomplish this task we must "make brotherhood a living force in our lives" and then direct that force into the communal life about us as a broader and deeper interpretation of the functional process of our social evolution. Far be it from us to peddle our doctrines as a social cure-all, but rather let us use our understanding of evolutionary principles to stimulate deeper reasoning and thereby touch the intuitive world of motives. It is in the ability to see through the evils of words to the motives of the orator that lie the hopes of lifting our new social order away from the pigeon hole mentality which lives only for the social distinctions of race, creed, sex, class, or colour. Our task is one of liberation rather than conversion, and our task need not take us from the heart of the society.

For the fostering of this Commonwealth ideal as the next step in world evolution, it would be as well not to create a new organization but rather to work as co-operating individuals within the society utilizing all the available public channels of the press and public bodies which offer a platform to the ideals of Commonwealth brotherhood.

As a suggestion arising from political experience, it has been found that individuals, writing as such, to the various local and national newspapers, particu-

larly where they stress the ideals of some particular aspect of current affairs, can carry out a very effective system of enlightenment. We in turn, might use this idea to stimulate the Life side of the social order as distinct from the more matter of fact, structural side emphasized by political circles.

Our prospects of success as collaborators with other individuals and organizations in the future will depend largely upon our ability to assimilate our Theosophy directly into our own unique individuality, and to unfold it as an inspiration in living and stimulating the right motives and right relationships in our own walk of life.

If we can enlarge upon themes of this nature in our letters and lectures on the future of the British Commonwealth, then we shall not only be fulfilling our immediate dharma but also preparing the way for that larger world order when we can look forward to the day when They may "share that brotherhood which the world, in its ignorance would often seek to exclude."

THE MINORITY

There are many in the Society who hear rumours of a dissention in the ranks, but who have only a vague idea of the cause. They are content, in most cases, to take the word of older members or officers that the dissentors are "mistaken", and know not whereof they speak, that the least notice taken of such statements the better. The controlled press does not give clues to the literature on the other side of the question. The propaganda paints a rosy picture for the leaders in power, and the juggernaut of a distorted teaching rolls on over the wasted lifetime of those who should have been instructed.

The members who question are not persecuted—or even answered. The assumption is that they are of such a low level of intelligence no notice need be taken. And so the inquiring member

who writes the Adyar leaders anything in the nature of question (his right and duty as a member) or disagreement (his inalienable right as an individual responsible for his own progress) he meets silence, or a completely evasive paragraph or two. His letters may be branded as "mis-statements", but no reason or ground is given to prove they are mis-statements.

Obviously there are reasons for this defence by silence when differing opinion is encountered. It can be maintained only to the detriment of free thought, free discussion, exchange of reason, and stifling of individual growth, but once put into effect such a system is very hard to break. It has such advantages for those in power.

Many who have had honest questions about the correct application of the great Eastern philosophies have sought some kind of correction of the faulty interpretations, but there has been no evidence of success to date. The Adyar organization has brushed aside such individuals, and continued with its policy of absurdities, which make interesting reading but are not conducive to respectful admiration.

Search in the records of the early days would be very valuable to the deluded and uninstructed members of today. Recently a member of twenty years' standing, when shown the first volume of *Lucifer* edited by H. P. Blavatsky, said she had never heard of it, and thought the title had reference to "the devil". Apparently she had never heard of H. P. B.'s splendid comments on *Lucifer*, Son of the Morning. There are still buried treasures. One of them is *The Secret Doctrine*. Another is the authentic Eastern Scriptures. Still another H. P. B.'s magazines and articles. Last of all, the ORIGINAL PROGRAMME, which bans politics, churches, popery, and the call to prayer by its implications and actual statements.

As for the innumerable manifestly

ridiculous absurdities committed in the name of Theosophy, they would have been impossible if the objecting minority had been given some attention.

Anne Leslie Roger.

7011 Woolston Road,
Philadelphia, 38, Pa.

THE FUTURE OF INDIA

We take the liberty of copying the following Book Review by Mr. H. S. L. Polak, whose visit to Canada last year will be recalled, from the English *Theosophical News & Notes* for May-June:—

The Future of India. Prof. R. Coupland. Oxford University Press. 6s. 6d.

This is Part III of a Report on the Constitutional Problem in India submitted to the Warden and Fellows of Nuffield College, Oxford, by the distinguished author.

Part I, entitled 'The Indian Problem,' dealt with the story of Indian affairs from 1833 to 1935. Part II, entitled 'Indian Politics,' covered the period between 1936 and 1942, from the passing of the Government of India Act, 1935, to the collapse of the Cripps negotiations, the subsequent authorization by the Congress Party of a mass civil disobedience campaign to enforce its demand to Britain to 'quit India,' described by Mr. Gandhi as 'open rebellion,' and to be led by him, the internment by the Government of India of himself and the Working Committee of the Party by way of prevention, and the civil disturbances and sabotage which followed, in the face of a threatened Japanese invasion. Both of these volumes are remarkable for their objective study of the history of administrative and constitutional developments and of political currents and events from the time that Britain ended the commercial activities in India of the East India Trading Company until the present crisis is Indian affairs.

In this volume, the author, who was one of Sir Stafford Cripps's closest

assistants during his historic visit to India early in 1942, seeks to deal realistically and constructively with the political and economic actualities of to-day, with particular reference to the existing stalemate resulting from the insistence by the Congress Party that it alone represents India and the intransigence of the All-India Muslim League, whose Pakistan demand involves the partition of India into at least two separate and independent nations, in rejection of everything in the way of Indian unity for which British and Indian statesmen alike have hitherto worked.

Prof. Coupland, however, does some original thinking in a very obscure atmosphere. He suggests a compromise between the extreme Pakistan demand and the Federal ideal embodied in the present Indian constitution. He calls it Regionalism. He advocates the establishment of four great geographical Regions, two mainly Hindu and two mainly Mahomedan, to be endowed with the maximum of powers, with a Central Government which, in effect, would be little more than the registering agency of the Regions. Whether and how such a solution could be made to work would be a matter of experiment, with results which no one could foretell and which would depend entirely upon whether a spirit of compromise, mutual accommodation, and imaginative commonsense could be evolved. One grave criticism of the Coupland plan would seem to lie in his emphasis that the Central Government should be a weak one. But all past experience, and notably during the recent famine crisis in Bengal, with its accompaniment of inter-Provincial jealousies, would appear to require a reasonably strong Government, in which the Indian States, the minorities, and the political parties in British India could have confidence, and which would be endowed with adequate reserve powers for use in emergencies even in peace-time and for the solution of dan-

gerous disputes between the States and British India or between the British Indian Provinces. It is, of course, no new problem peculiar to India, for one finds a jealousy of Central control or authority in Australia and the United States. But the problem is accentuated in the case of India, where the tendency, whenever anything goes wrong in the autonomous Provinces, is to blame the Central Government for non-intervention, though when it does so intervene, it is condemned for seeking to undermine Provincial authority.

Whatever else Prof. Coupland may have done in placing his proposal before the public for consideration, he deserves the highest praise for having sought to raise the question of India's future from the murky realm of communal and partisan controversy to the clearer atmosphere of economic reality. He has, too, stimulated original thought among Indian leaders themselves, on whom lies, in the long run, the final responsibility for substantial agreement upon an independent constitution of their own devising.

H. S. L. P.

"YOGA AND WESTERN PSYCHOLOGY"

This is an earnest and honest book by Geraldine Coster, a comparison, as it is stated between Yoga and Psychoanalysis. But the difficulty of the author is the difficulty of the ordinary student only magnified immensely in the task undertaken. The western person, whether writer or layman is faced at once with the fact that what is regarded as innocence in the west is what some of our theologians call a state of original sin. We are all more or less afflicted with the three fires of desire as one of the Tibetans puts it, Lust, Ill-Will and Stupidity. The first impulse of the westerner is to deny this, and so end his chance of learning anything of real oc-

cultism. The student and possibly the psychoanalyst, though for different reasons, ignore the difficulties and proceed as they see fit. But unless this is done in a right spirit it does not get them anywhere. Karma has to be met and settled with. Desire in all its three forms has to be transmuted. Preparation has to be made for the succeeding incarnation or incarnations. The twelfth and thirteenth chapters of *The Key to Theosophy* deal with these difficulties extensively and make it clear that they cannot be dodged but must be faced. In other words, that there is a Yoga for the householder or the beginner on the Path, and perhaps the least observed of the conditions required is that "no working member should set too great value on his personal progress or proficiency in Theosophic studies; but must be prepared rather to do as much altruistic work as lies in his power." This does not come within the scope of the psychoanalyst who seeks other means than unselfish labours for humanity to cure his patients. Miss Coster's book is not written for Theosophists or Theosophical students but may be of great help to some of them and to others who never heard of Theosophy. "The Search for God" is the subject of the fourth chapter and should be helpful to any who are weary of church conventionalities. "Religious revival is, in fact, always due to an uprush of living experience breaking through encrusted forms." (p. 44). Miss Coster traces the work of Freud, Charcot, Janet, Adler, Jung and others and concludes that the "ills of humanity are due to ignorance and more especially self-ignorance." The way to healing is by the path of self-knowledge. (p. 73). Part II consists of a consideration in some detail of Patanjali's Yoga Aphorisms. This may be of value to solitary students, but all students should remember the constant warnings that no Yoga practices should be indulged in except under the

guidance of a qualified teacher or guru, which I take to mean an initiate. Miss Coster cuts Patanjali's knots by skipping them and this is certainly better than misapplying them. But it is doubtful if any real progress can be made by a partial adoption of any Yoga system. As in Paul's idea, to break one point of the law is to break it all. On page 85 we read that there is "a method of mastering karma completely, of being in a position to make it a tool rather than a fetter. If man can succeed in disentangling himself entirely from desire, so that never at any time does he act or choose under its impulsion . . . then he is lord of the fields of human experience." We fear this is a delusive statement. The book however is well worth reading and understanding. Such books are multiplying and if we are to help the public we must be able to point out what is true and useful in them and what is deceptive and misleading. Miss Coster's charts and diagrams should be compared with the statements about the seven principles of man, the three bases and the four aspects, or the ramifications of consciousness and the several vehicles of consciousness, knowledge of which would have shortened and perfected the work of such men as Freud, Adler, Jung and others. Miss Coster could write a more helpful book with her knowledge of psychoanalysis by a comparative study of *The Key to Theosophy*. There is still a ridiculous alarm that the name of Madame Blavatsky might scare away readers. It is only the Churches that desire to make her a bogey. (*Yoga and Western Psychology*, by G. Coster, Oxford University Press.)

BOOKS BY CHARLES JOHNSTON

Bhagavad Gita	cloth	\$1.25	leather	\$1.75
Crest Jewel of Wisdom	cloth	\$1.25		
Great Upanishads, vol. I	cloth	\$1.50		
Parables of the Kingdom	paper	.50		
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IN CANADA

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OFFICE NOTES

The addresses of members of the Executive are printed every month in our banner-head. Why then send their mail care of the General Secretary?

✱ ✱ ✱

Mr. N. W. J. Haydon writes to inform us of the death of John Garrigues, editor and supporter of the Los Angeles magazine *Theosophy*.

✱ ✱ ✱

We have been complimenting Montreal Lodge so long for the good example it has set in making prompt per capita payments for its members, that it is pleasant to know the good example is having an excellent effect and about one-third of the whole membership had paid their dues in the first week of the month. Our thanks are due to Montreal as usual, and Edmonton, Calgary, Hamilton and some others are doing nobly.

"Where is God?" is the title of a pamphlet which comes from England where this question is certainly as much alive as anywhere. The answer is given from the New Testament—"Ye are the temple of the living God." This statement is familiar to all Church Christians, but very few of them take it seriously, and clergymen fight shy of its implications. It might be true of them, but what of Tinker Jones or Publican Smith? This pamphlet which is in three sections, is intended to help the reader to answer such questions for himself. The second section asks "What is Religion?" and the answer to that is to give heed to the dweller in the Temple. The third section of these 16 pages uncovers that vexed problem, "My Brother's Keeper?" In the great unity of Life we are all brothers and cannot escape the general responsibility. The pamphlet makes this relationship clear and simplifies its duties. It may be had for four-pence post free from W. P. S., Ltd., 31 Brick Street, London, W. 1.

✱ ✱ ✱

How a scholar like Dr. Kenneth Sylvan Launfal Guthrie could pass away and not the least notice be taken of the event, is something to consider in a world where news is one of the priceless commodities. I have just learned that he was killed by being hit by a motor along a public highway near his home in Keansburg, N. J. This was on the night of Palm Sunday, March 17, 1940. Since that date we have been sending the magazine regularly to his address. That he did not write did not seem unusual as he was in the habit of lapsing into long silences. I have about a score of his books, chiefly translations from gnostic classics or Indian or Persian religious scriptures. He was a special student of Plotinus whose works he translated in full. He had been associated with Mr. Percival in New York and contributed to the magazine *The Word*. New York is the most barren Theosophical city in

STANDING OF THE LODGES

FOR THE YEAR ENDING JUNE 30, 1944

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1943	Total 1944
Calgary	1	...	...	...	...	...	...	6	7
Edmonton .....	...	...	...	...	...	...	1	18	17
Hamilton .....	...	...	2	1	...	...	1	19	19
Kitchener .....	...	...	...	...	...	...	...	1	1
London .....	...	...	...	...	...	...	2	6	4
Montreal	2	...	...	...	1	...	...	38	39
St. Thomas .....	...	...	...	...	...	...	...	2	2
Toronto	10	...	9	...	3	...	14	178	180
Toronto West End .....	...	...	...	...	...	...	1	6	5
Vancouver	1	...	...	...	...	...	1	19	19
Vancouver Orpheus	1	1	1	...	1	...	4	20	18
Victoria .....	...	...	...	...	...	...	...	2	2
Vulcan .....	...	...	...	...	...	...	...	3	3
Members at Large	2	...	...	...	...	...	1	2	3
Total	17	1	12	1	5	...	25	320	319

STATEMENT OF FUNDS—YEAR ENDING JUNE 30th, 1944

RECEIPTS		EXPENDITURES	
Balance from last year	\$ 82.88	Per Capita—Adyar 1942-43	\$ 79.00
Lodge Fees and Dues	845.80	Magazine Cost:	
Magazine Subscriptions	575.93	Printing	\$1,215.40
Donations to Magazine	47.00	Postage	62.03
Premium on U. S. bills	12.50	Magazine Envelopes	59.73
Bank Interest	1.85		1,337.16
		Membership Cards	4.59
		Stationery	3.51
		Petty Cash and Postage	55.25
		Cash in hand	85.85
	<u>\$1,565.36</u>		<u>\$1,565.36</u>

THE ANNUAL REPORTS

We have not done as well as last year, according to Miss Crafter's reports. Though we number only one less the difference represents a certain amount of lassitude, perhaps war-weariness on the part of our members, as well as of the officials whose duty it is to see that the members pay their dues, and do not become neglected if they miss a meeting or two. Every member and every official may have it on his conscience whether a member dropped out, or a friend was not added to the roll. There are 25 members who have become inactive, one each in Edmonton, Hamilton, Toronto West End, and Vancouver. On the other hand we are surprised to see that Orpheus Lodge has lost four, and Toronto has 14 inactive against 13 last year. Toronto has done well with ten new members, adding two to its total, as also has Montreal. Reinstatements were the same as last year, a round dozen. The War, no doubt, has had its effect, but opinions are divided as to whether it was for increase or diminution of interest. The Statement of Funds shows that our revenue was slightly larger than last year, with an increase in subscribers to the magazine.

the world and he seemed glad to live outside it when last I saw him in Yonkers. Peace to his memory.

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That there were giants of old, though widely accepted as an old tradition, depended on the assertion in the Bible for the belief by respectable people. Scientific authorities pooh-poohed the idea, and the procession of a dozen or so male and female giants by Barnum & Bailey's Circus fifty years ago did little to substantiate Goliath or Finn McCool. The Lolos, a Chinese tribe, are all over seven feet it is said, and men of similar stature were reported from Tierra del Fuego. Now here comes a scientific expert who has been digging in Java before the Japanese arrived there in 1942 to certify that he had dug up bones of prehistoric men bigger than the largest known apes. But nothing has been heard of him since the Japanese over-ran that part of the earth. He was Dr. R. von Koenigswald of The Netherlands Geological Survey. Dr. Franz Weidenreich of Manhattan's American Museum of Natural History has reported what he could learn of Koenigswald's findings, pronouncing the discovery the most important in anthropology since *Pithecanthropus erectus* was named in 1891. If science could lay aside its prejudices and *The Secret Doctrine* is full of references to the giant races of both the Lemurian and Atlantean continents. If peace ever again settles upon the earth and men turn their attention to scientific research instead of listening to such folly as Hitler's bogus Aryan stupidities much will be unravelled to account for the many varieties of men, such as we have had pictured recently in our newspapers in the person of Mr. Clifford Thompson, a graduate of Marquette Law School. He is eight feet seven inches in height, and as well proportioned as men of ordinary stature.

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An Ontario correspondent writes in

support of Mrs. Henderson in the argument about Tibetan scriptures. Mrs. Henderson, she says, "has evidence to back up her contentions. I must say that Tibetan Yoga is the last thing I'd ever support, and don't say I don't know plenty about it. You sure knocked Dr. Kuhn's two or three pages in *The Lost Light* and how you can excuse and white-wash Dr. Evans-Wentz I can't see." Obviously the argument is at cross purposes. My objection to Dr. Kuhn's book was taken because it was put forward as a theosophical book. Dr. Evans-Wentz does not profess that his book is a theosophical text-book. It comes under our notice as a study in ancient and modern religions. I aroused the wrath of my critics because I suggested that the study of such a book as *Tibetan Yoga and Secret Doctrines* might lead scholars to study *The Secret Doctrine* which they ignore. And I asserted that the teaching regarding Bodhisattwas was similar and in parts identical with our own teaching. Scholars at first denied that Tibet had any secret teachings. No longer can this assertion be made. My review was of Dr. Evans-Wentz third volume. Of his first I have had nothing to say. But I am willing to say this about the first, *The Tibetan Book of the Dead*, that a reading of it confirms the teaching of theosophical literature that all our after-death experiences are self-generated, a lesson all spiritualists and most members of The Theosophical Society, from the president down, have yet to learn. Of the second volume, *Milarepa*, it is a Tibetan classic, and as such is classical literature, as the life of any western saint or sage is classical. Ascetic students may renounce all such literature, but members of The Theosophical Society have much to learn from the exoteric literature of the ages. The esoteric students are right in their limitations, but few of these subscribe for *The Canadian Theosophist*. The

exoteric students are given plenty of opportunity to develop discrimination, and as we do not dogmatize, to judge between the higher and lower levels of our classics as well as our current literature. The real student must teach himself.

THE GENERAL EXECUTIVE

The General Executive met on Sunday afternoon 9th July, at 52 Isabella Street, Toronto, all the local members but Mr. Kinman being present. Mr. Haydon attended for the first time.

The reports of membership and funds were submitted as appear elsewhere, and were regarded favourably by the members. A number of new members have been added since July 1st.

Some discussion ensued regarding winter campaign work, the suggestion being that steps should be taken to provide a broadcast for the early winter months. It was left to Colonel Thomson to gather information and arrange about this.

A letter was submitted from Mr. Tom Redfern of Cheshire, England, asking permission to circulate Dr. Wilks' address, "The Pearl of Great Price". This was agreed to.

The renewal of the Fraternization Conventions has been the subject of correspondence with Major Schoonmaker, Emory Clapp and the General Secretary. It has been suggested if the war were over that a meeting be held in October. The General Secretary however thought it would be difficult to bring together members who had already spent their vacation, to undertake another tour, and suggested that the end of April would be a more suitable time. Mr. Belcher declined to take any part in it.

Mr. Haydon presented a copy of Anna Louise Strong's book, *The Soviets Expected It*, to the General Secretary, suggesting comment in our magazine. The book was warmly endorsed by Mr. Belcher. The wonder is that this re-

markable book has not had earlier attention.

The next meeting of the Executive will be on Sunday, October 1.

OUT OF EGYPT

Uncaravanned, no longer pillar-led,

Are we who trek this scarped volcanic waste,

Ruin bestrewn from some unimaged past

Where fear the tiger holds us aye in dread

Midst harsh defiles; where dawn by dawn lie spread

Mirages offering heart's desire at last,

Or midnight strange colossi strike aghast.

Yea! we are they who out of Egypt fled,
Who yet must wander, trackless and astray,

Stark arid waste Saharas of the soul
Athirst for water which will make us whole

And worshipping illusions of a day,
Until that golden, disinherited,
Bright serpent rear his shining golden head.

G. P. Williamson.

HOROSCOPIC ILLUMINATION

BY L. FURZE MORRISH.

Those who base their theosophical life-plan on the Secret Doctrine will know that, scattered here and there throughout that book of diverse revelations, are many allusions to astrological correspondences between cosmic and mundane cyclic periods, between the Macrocosmic and microcosmic manifestations.

Since the publication of the Secret Doctrine many students have applied themselves to classifying these correspondences, with the result that a great deal of tested information (as well as much untested) is available to show how the cyclic development of human affairs may be measured, qualified and deter-

mined by astro-progressional cycles. The time to argue as to the validity or otherwise of astrology has passed. Sufficient tested findings have been made to establish certain principles by the inductive method of science. The fact that conservative interests in the world are beginning to initiate attempts to suppress it legally is significant of its having passed the debatable stage and that it is becoming too awkwardly true to suit certain pressure-groups.

One of the lines of study open to astro-investigators is that of the progressed ascendant in relation to the radical chart. If we examine the accepted chart of the inauguration of the Theosophical Society at New York U.S.A. 8 p.m., 17 November, 1875, and progress the ascendant of that chart, some very significant and illuminating correspondences present themselves, which may help those who are open-minded to explain certain changes that have taken place in the Theosophical Society since its foundation. To those who are not open-minded, or have convinced themselves that Theosophy is a kind of "faith once delivered" to such and such a personality, to Madame Blavatsky or some other past leader (and there may be persons of such a type in a Society which is open to all), the idea of change in connection with the purposes and keynote of the T. S. is not only abhorrent but an impossibility.

The Radical Cancer Phase — Germination

The radical ascendant of the T. S. is probably within a degree or two of 16 Cancer, at any rate it is somewhere about the middle of that sign. This is in keeping with a Movement with an "Indian" background, and one that was based on psychic impressions. It is also a "Mother" movement, destined to give birth to religious, scientific, artistic and psychological organisms. The tendencies of Cancer, though they may exhibit "higher" and "lower", or positive and negative characteristics like all the

signs and symbols, are marked by a certain behavioural mode. This expresses itself in a tendency to be receptive and impressionable—to receive Life and bring some manifestation of Life to birth and protect that manifestation until it is able to look after itself. Where this process is applied to an organization, there is a danger of a "mother-fixation" developing, and this we notice in the case of some groups in the Theosophical Society. In a lower sense Cancer indicates a tendency to yield to sensation-mongering and miracle-wondering. There is also "clannishness" and a rather desperate clinging to old customs, habitual environments and tribal formations.

The radical Moon 29.59 Cancer indicates that the growth of the Society, while rooted in the past, in conservatism, psychism and miracle-working, finds its natural channel in the Leo type of formational pattern, as the Moon is about to enter Leo and a few minutes after 8 p.m. would have entered that sign completely. Moon square Neptune indicates a general tendency to be taken in by charlatans, magicians and wonder-workers. This has evidenced itself.

This ascendant is indeed characteristic of the whole T. S. as it was founded by Blavatsky and Olcott. The former is generally considered a Cancer type, a psychic, not an intellectual, dependent on "impressions", but not always able to determine whence those impressions came, as is the case with most psychics at the present stage of human evolution. The Cancer Ascendant of the T. S. established a very strong rhythm in the lives of its members, as one would expect, for it naturally tends to persevere and resist changes, while rhythmically ebbing and flowing with the lunar phases. This is obvious to anyone who has studied the history of the T. S.

The Leo Phase — Religion

Cancer remained on the Ascendant until 1893-4, the time when Dr. Besant

went to India and became prominent as Leo came to the Ascendant. What a change is indicated here! Here we get a markedly different atmosphere about to develop, one along devotional lines of faith and intuition rather than psychism—a positive, assertive influence rather than a receptive one. It might be said that during the forty years that Leo was on the progressed Ascendant dramatic religion would play a major part, especially as Jupiter in the radical chart was coming towards a conjunction of the radical Sun, which it reached in 1920, the period of greatest ceremonial activity. One would also expect faith in assertive leadership, intense loyalty, devotional modes, etc. That this would upset the original "Cancer" type of member is obvious. In fact many left the Society, crying aloud that it had been "betrayed", or words to that effect. To their limited vision no doubt it seemed as if the T. S. had been betrayed, but astrologers will see that this change was a normal one and likely to be in keeping with the general cosmic plan, despite many exaggerations which might manifest temporarily.

A different type of leader would be expected in the Leo phase; indeed that is what happened. Dr. Besant and Bishop Leadbeater emerged from the ranks of the Society and assumed leadership. The former emphasized the unity of all religions, and the latter devoted himself eventually to the Liberal Catholic Church, a Leo type of organization, just as one would expect. Dr. Besant's "Ancient Wisdom" is a mine of information on the scriptures of various religions, as were other works of hers. Personal likes and dislikes, while they affect the persons who submit to them, do not affect these issues, which have a cosmic origin and are also manifestations of Karma. Periodic "shakings" occur as a result of changes; old types are removed and new types appear.

There is a lower aspect to the Leo pat-

tern and that is a tendency to extravagant devotion and credulity where objects and personalities of devotion are concerned. This certainly evidenced itself, but the wise man will take care not to let that blind him to the main issues and cycles of development. This Leo phase was a legitimate one and probably some kind of world reformation in the sphere of Orthodox religion will result from it in the future. Something of that sort is already beginning. Personal indignation at the introduction of something strange and unfamiliar, and automatic cries of "betrayal" indicate a rather limited outlook, and lack of knowledge of the issues involved.

The Virgo Phase — Science

Leo passed dramatically from the Ascendant in 1933-4 as one would expect with a dramatic sign such as Leo, and this corresponded with the sudden deaths within a few months of both the leading personalities of the Leo era, Dr. Besant and Bishop Leadbeater. There had been much upheaval over the exaggerations surrounding Krishnamurti towards the close of that era, but we must remember that a great deal of the blind devotion to Krishnaji and his sponsors was due to the fact that the radical T. S. Moon was square Neptune, which generally tends to a negative attitude where devic influences are concerned and opens the way for dubious entities.

With the advent of Virgo on the Ascendant a still further change occurred, a scientific phase. Gradually the devotional phase passed and within a year or two a very critical era began. This is typical of Virgo, which is analytical, critical, undemonstrative, cold-blooded, rather harsh in condemnation of what are considered "failures", and decidedly attracted to science and psychology. Here is the keynote of the T. S. since 1933. Every one of those characteristics has been and is in

evidence. Psychologists have joined the Society who assert that "most of this clairvoyance is really something in the subconscious". Qualified scientists are also joining or at least coming to the fore and bringing Theosophy into line with science and academic thought. Professor Kanga's admirable work is typical of this. Dr. Carl Jung is also a world personality bringing psychology and Theosophy together, although he might not admit it in so many words. The Society is analyzing itself into scattered groups with little or no cohesion or loyalty to a central authority. In fact central authorities are decidedly frowned on and even attacked in most "unbrotherly" language, all with the best of intentions, of course! Whereas in the Leo era the President of the Society was exalted to what some consider an absurd peak of adulation; in the present Virgo era we find the exact opposite state, when to hurl harsh abuse at the President is not only possible, but apparently claimed as a right!—part of the current cultural pattern. Strange, how many "independent" thinkers really conform to their stellar patterns!

What of The Future?

Virgo will remain on the Ascendant till about 1970 or a little later, when Libra will conjoin it. What then? Libra, the "Balance" spells Harmony (in the positive sense), but also shows a decided weakness for inaction. So balanced is the Libran that he is often unable to take a definite step in one direction, and remains fluttering, so to speak, between two alternatives until he gets a push to help him make up his mind.

Libra will probably introduce artists and musicians into the Society in larger numbers and no doubt there will be fresh cries of "betrayal". A more even period of harmony may ensue. The abstract mental approach may be in evidence. The theme will probably be Poise, Beauty, Art. The T. S. will then

have passed through all three phases, the Good, the True and the Beautiful, and may be "balanced up"; prior to providing a vehicle for the mighty stream of life probably due towards the end of the century.

Such are the four immediate phases of the T. S.:

Under Cancer, the period of psychic impressionability, the Matrix period.

Under Leo—Religion, Devotion to the Cause—Radiant Power to grow.

Under Virgo—Science, the use of discrimination between True and False, to discover that which endures in each phase and that which is but froth.

Under Libra—Art, the application of Beauty, and the Technique of Living, to make the vessel not only just and true, but a lovely and inspiring, or "perfect" instrument for the spiritual purposes of Life.

The Individual and His Part

What should we as individual theosophists do?

First, we should rid our minds once and for all of any delusions that this or that aspect of Theosophy is sacrosanct, and realize that there is no final Theosophy once and for all time delivered to anyone. It is a painful process ridding oneself of these pet beliefs, but necessary to growth. We should not go "back" to anyone or anything, except for purposes of examination and investigation, but go forward impersonally as a united body of reasoning individuals. Now is the time, (in a Virgo phase), to analyze our prejudices ruthlessly and see where we are confusing fact and fiction, see whether we are really looking at truth or merely repeating some phrases which a beloved personality taught us to repeat—whether we realize something for ourselves or are merely saying something out of a book which appeals to us. We must stop fulminating at imagined errors and "betrayals" by leaders past or present.

Mistakes have been made, but, if we look back into our own immediate past, and still more so if we could look into our past lives, we would find such mistakes as would make those of the persons we are criticizing pale into nothing. By mistakes one learns. Those who would suppress changes in the Society are probably the greatest enemies of the Society of which they profess to be champions. Theosophy embraces everything in Life that is sincere, and the Society naturally attracts exactly those types of personality which are to lead it through each phase.

Under Leo devotion and loyalty to a cause is usually so strong that it is next to impossible to analyze one's own motives or discriminate. We should therefore at this juncture and for the next thirty years, under Virgo, use all our discrimination to see things as they really are, undistorted by personal prejudices in the kama-manasic aura, and try to develop our *scientific* knowledge. The T. S. badly needs groups with a scientific background to carry out research. That is the present keynote. Research centres are called for. Any study which admits of being classified should be investigated and linked up with the Ancient Wisdom. The more independent centres of that kind the better. Everyone can play his part as an individual in the present phase and should do so, by refraining from trying to set up orthodoxies, and especially by not trying to establish an orthodoxy around the person of H. P. Blavatsky, who never pretended to be infallible. The present President of the Society has, significantly enough, coined just the phrase an astrologer would expect in the Virgo era—"Together, but differently"!

Verbum Sap.

My experience with astrology is not encouraging. Ever since 1886 when an expert in Chicago certified that I would

live till 1941 every astrologer who asked for my birth-time has agreed about this, and the last one, a Hamilton man, told me ten years ago that I might live till 1938, but that 1941 would end me. And now here is 1944. I remember the old saying, that the wise man rules his stars, the fool obeys them.

It appears to me that the present astrologer supports the party in the Theosophical Society which he indicates is predicted by the stars as he interprets their significance. It all depends to what party one applies the predictions whether they turn out to be correct. For instance, take the sentence: "To those who are not open-minded, or have convinced themselves that Theosophy is a kind of 'faith once delivered' to such and such a personality, to Madame Blavatsky or some other past leader, (and there may be persons of such a type in a Society which is open to all), the idea of change in connection with the purposes and keynote of the T. S. is not only abhorrent, but an impossibility." The keynote of the Society is Brotherhood. To change that would mean having a different Society altogether. Its purposes are threefold and an open mind is essential to their prosecution and successful pursuit. This is what Madame Blavatsky insisted upon. The present tendency in the Adyar following is to regard change from Besant and Leadbeater as abhorrent and impossible. This is the result of following personalities instead of principles. Principles do not change or the world would be even more of a dizzy place than it is.

Cancer, says our astrologer, indicates a tendency to yield to sensation-mongering and miracle wondering. Adyar responds with world-religion, king of the world, world mother, a returning Christ and other sensations and miracles. Wise men rule these stars out. Adyar obeys them. A different type of leader would be expected under the sign Leo, and of course Adyar obeys the stars and gets a

leader about the difference of which there is no dispute. Our astrologer also notes the tendency in a lower aspect of Leo to "extravagant devotion and credulity where objects and personalities of devotion are concerned." He admits that the "blind devotion to Krishnaji and his sponsors was due to the fact that the radical T. S. Moon was square to Neptune." Those of us who were not moon-struck were supposed to have betrayed the idol.

We are promised under Virgo "Science, the use of discrimination between True and False, to discover that which endures in each phase." Some of us did not wait for Virgo to use our common sense in this respect. We hope the effect on Adyar of the Virgo influence will be wholesome.

Captain Morrish thinks "that we should rid our minds once and for all of any delusions that this or that aspect of Theosophy is sacrosanct." He has apparently rid himself of the idea of the Masters of Wisdom. I have often said and several times written that I did not think Adyar accepted the idea of the Masters, or they never would have perpetrated the absurdities of which they have been guilty. Nor do they apply the doctrine of Karma in sincere practice. But we will continue to hope that they will yet learn to rule their stars.

A. E. S. S.

"MESSAGES TO CONVENTIONS"

This is not a very attractive title for a book and many may be doubtful of its value or interest if unaware of the merits of the author, Dr. G. de Purucker. Had it been called "A Manual of Practical and Applied Theosophy" the contents would have been more accurately indicated and readers would not have been disappointed with what they found. The book is really what it purports to be, a collection of messages to conventions, and while one might expect a certain sameness and repetitional

monotony of appeal and exhortation quite the reverse is the case. The variety and liveliness of these addresses over a period of years speaks happily for the wealth and scholarship of the mind that framed them. There are 25 of these Messages besides Editorials and Extracts from Letters included in the contents. One is impressed with the freedom which Dr. de Purucker insisted should belong to the several sections of his Society, and his repeated declarations that he would not interfere with their management.

It is difficult to choose among these messages, but any choice will seem to be inadequate as representing the whole. Here is a suggestion of the solar government. "Consider Father Sun: all within his kingdom are subject to his jurisdiction, and yet all are individually responsible. From his heart are sent forth all the currents of life into the outermost fields of the Solar System, and every atom responds instantly and spontaneously and inevitably to the mandates flowing forth from the heart of Father Sun. Yet, are not the planets individuals and responsible each within its own sphere? Are we men not bound to mother-planet as mother-planet is bound to the Solar System? And is not Father-Sun but a link in the ascending Chain of Beings comprised within the directing and administrative sway of some Intelligence still more grandiose than the Sun? Pause a moment in thought, Brothers. Don't let your ideas wander, I pray, I beg you, to dwell permanently in the feeble and inadequate methods of western Occidental governmental theories. Let us take facts. Let our minds and our hearts govern our actions—compassion, discrimination, pity, judgment—these are the principles that we as men should be governed by."

An address to the Wirral Lodge (Adyar) in England, contains this passage: "As your Chairman has finely pointed out, a part of my work—but not my

whole work by any means—is not only to live the Theosophy which I try to teach, but to bring others, and especially other Theosophists who agree with me, into a band of co-operating and willing co-workers, who, by uniting their efforts—not under my dictatorial supervision, as has been commonly misunderstood, but to tear down and to destroy the disgraceful barriers of suspicion, of doubt, of distrust and mistrust, and even in some cases of hatred, that have kept your Society and mine apart for so many long years.”

Another passage in an address to a Hague Convention speaks of the future: “I trust you follow this sequence of thoughts, for they are extremely important in the history of the Theosophical Movement and will be found much more important thirty, forty, fifty years from now than they are at this hour when I am speaking to you. Remember, the Theosophical Society was founded to guide the destinies of the human race. Let us not forget this. It is no vain-glorious boast. Those of us who believe in the Masters of Wisdom and the work they do among men must believe that the Society which they founded, the Movement to which they gave birth through their Envoy, must have a reason back of it and a work before it, at least as long as they, the Movement and our Society, remain true to the ideals which the Masters set before us and which were so magnificently proclaimed with such utter fidelity by our H. P. B.” This was in 1933.

To a New York Convention in 1937 he gave answer to the question—What does the Theosophical Movement do for the world in a practical pragmatic way?” This is part of his statement. “The answer is: it goes to the roots of the cause of the misery and of the suffering which exist among men. Can there then be anything more practical, more pragmatism—as the word is wrongly used—than the work which the

Theosophical Society is doing, has done, and will continue to do as long as it remains faithful to the traditions which we follow and which we love? Our work, expressively compressed into a nutshell, is to labour to change the hearts and minds of our fellow-men towards higher things, towards things of permanency. All the world’s suffering, all its misery, all its pain and sorrow, arise out of human ignorance, human weaknesses, human failings, what the churches with some justification call ‘human sin.’ Is there anything more practical and more useful than changing the hearts and minds of men through the entering into them of the forces of imagination and practical ideals? By this, misery can be changed to content and happiness; poverty shall be done away with and be replaced with the abundance of those who earn it under changed conditions; for men thus motivated from within will be moved by the inner pulses of a changed character. Do you see it? Change the hearts and minds of men by giving them a vision and by acquainting them with the magnificent power of a constructive imagination, and all the causes of suffering and misery will vanish.”

The book is published by The Theosophical University Press, Covina, California, price \$2.

THE SPIRIT OF GREATNESS

The following letter, dated April 7, was received June 20:

Dear Friend: One of the services which the Theosophist can very specially render at this time of beginning to change over from the war, rightly so-called, to the peace which I am sure will not be rightly so called, is to make nations and faiths and peoples and individuals throughout the world Greatness-conscious.

I have stressed this in the forthcoming June Watch-Tower of *The Theosophist*, for I feel that to provide the world

with a true and effective setting for peace the spirit of Greatness must be abroad and influence and incline us all to a deep nobility of speech and action as we draw nearer to the time when the peace of the world will become an immediately live issue.

I am very sure that only the spirit of Greatness expressed in very many ways will solve the tremendous problems that confront us in India, and I am planning a Greatness Campaign or Movement, so far as India is concerned, not only to recall to the people the greatness of their own faiths but also to cause them to remember the greatness of all other faiths, and in particular the greatness of India.

But the same idea applies to every country and its problems.

Let us try to enthrone Greatness in the hearts of all.

I am very anxious to have from every country vivid and inspiring pictures, as far as possible described in heroic form, by great writers:

1. Of any one of the country's greatest men and women in whatever field, who have helped to fill the nation's reservoir of Greatness;
2. Of the country's essential greatness, mission and destiny;
3. Of the greatness of the faiths which prevail in the country;
4. Descriptions of the places in the country specially fragrant with the national spirit, and therefore sacred;
5. Noble utterances of the country's great men and women;
6. The cultural greatness of the country, including greatness in its flora and fauna.

The writing may be in prose or poetry but it must be inspiring.

I should like to use these to illustrate how great is every faith and every nation and every people and every culture. I want to make the traditions of

greatness to which every country and faith is heir very arresting to those who belong to other countries and to other faiths. For I believe that out of these many greatnesses we shall be able to establish a Greatness common to all greatnesses and thereby achieve at least a solidarity and a mutual respect and understanding as may in no other way be possible.

Will you and your friends set to work on this, for I should like to make it the great theme for the International Convention in Benares in December, as I should like it to be the great theme for every National Convention throughout the world. The June Watch-Tower of *The Theosophist*, for which I hope you will not wait, will show you how my mind is working, and I intend, out of the material I hope to receive from all parts of the world, to fashion a number of other Watch-Towers leading up to the December International Convention. Very fraternally,

George S. Arundale.

P. S.: You may send the extracts in any language, but I should be glad to have a translation.

NEEDED VOICES

The following letter signed by the Primate of All Canada, by the Moderator of the United Church of Canada, by Very Reverend Stuart Parker, retired Moderator of the Presbyterian Church in Canada, and by Rev. H. A. Wintemute of the Canadian Baptist Church has been received for publication:

To the Citizens of Toronto:

There are many members of the Churches of Toronto who hear with distress the increasing expressions of dislike against Jews or coloured people or Canadians of Japanese descent or other minority groups in the City.

Prejudices based on race or colour have no place within the Church of Christ. The evil forces of ignorance or

ill-will must be promptly and effectively combatted. Against the subtle, vicious undercurrent of spreading prejudices, there should be directed a current of positive good-will based on a sound and continuous educational programme, emanating from the Churches of Toronto.

As one means of calling attention to this, we propose that all the Churches in the City devote one Sunday to the consideration of race relations and the promotion of the Christian conscience as it affects our attitudes to our fellow men of other races and religions than our own.

We suggest that this Sunday should be June 25th, and we urge the leaders of the Churches, from the pulpit or in Sunday School or through other activities of the Church to make this an effective day in promoting right relationship between men of different races and religions within the community in which we live.

Derwyn T. Owen,
Stuart Parker,
J. R. P. Sclater,
H. E. Wintemute.

Toronto, Early June, 1944.

—In *News*, June 17, 1944.

RELIGION FOR SCHOOLS

Editor, *The Canadian Theosophist*:—Much is being said and written these days re teaching religion in the schools. And if the signs are true, orthodox religion will have more than its say in that respect. But it is felt this is presumption on their part, for as yet, in no small degree, can a questing soul find satisfactory religion in the orthodox churches. The answers, most likely, to the deep religious personal problems will be found outside of the orthodox churches.

I know of no better illustration pertaining to same than that found in the life of Joseph Bibby who for many years published "Bibby's Annuals" in Eng-

land, and which we read and studied with delight in Canada. In "Towards the Light," 1922, Mr. Bibby, then over eighty years of age, wrote:

"As in my boyhood days, I was still most eager to discover something more as to the why and wherefore of our existence on this planet. Although a regular attendant at the local Wesleyan Chapel, both morning and evening, with Sunday School in the afternoon, I still continued to feel the need for further enlightenment on some of the problems which exercised my mind at the time.

"To satisfy this need, I occasionally stole away on Sunday evenings to visit first one and then another of the different religious services in the town, and during this season of mental unrest, I remember having some little correspondence with a Roman Catholic Priest, a Methodist Local Preacher, and a Minister of the Established Church. Though they all responded in a most generous and kindly spirit, they failed to supply me with a satisfactory solution of my difficulties. The enlightenment I desired was to come subsequently, in accordance with the law that a problem's solution is found sooner or later, if only we keep on trying to discover it.

"This phase of thought through which I passed was before the advent of such movements as New Thought, Christian Science, and Theosophy, each of which has made a helpful contribution towards the elucidation of the laws which determine results in human life."

Of these most important laws, Mr. Editor, I myself, have sought in vain to find them taught in the orthodox churches. Of their value in personal, school and national life, let Mr. Bibby's discovery and experience of them bear witness:

" . . . Not long after settling down in our new home, I happened to call upon an old Lancaster friend who was living in Liverpool, and, without any

pre-arrangement, he asked me to accompany him to hear a lecture by a Colonel Olcott, one of the co-founders of the Theosophical Society. He was to speak on Karma and Reincarnation, a subject almost entirely new to me, although implicit in the teaching of nearly all the Great Seers of the race.

"As the worthy Colonel expatiated on the fact that the present life was but a day in a larger one, and that we were possibly reaping what we ourselves had sown, the thought struck me that here was an explanation of the facts of life which gave a reasonable answer to the difficulties that had confronted me in my more youthful days. It seemed not only to offer a rational explanation of observed facts, but to open up a philosophy of life which had its foundation on the rock of truth.

"That particular incident in my life took place over forty years ago, and as I look back upon it I am thankful to have come into contact with an explanation of the facts of life which does no violence to the principle of justice, and which points to sound methods of attainment, individual and social, as it introduced me to an outlook upon life which elucidated many of the problems which had vexed my earlier years. First of all, it restored to me the feeling that, in spite of all appearances to the contrary, the Government of the Universe was directed by love and justice.

"It also directed thought and activity into channels conducive to the growth and development of those qualities in the character upon which all real progress and well-being must finally rest (away from 'Juvenile Delinquency'). These desirable qualities have, however, to be earned, for, as Emerson so aptly puts it, 'Everything in Nature's Emporium is sold at a fair price.'

"When this great truth has once been thoroughly realized, progress towards higher levels of attainment is seen to be the result of effort for the common good

rather than personal advantage. That is what Confucius called "an ordinance of Heaven."

"It seems obvious to me that a nation trained in this direction would naturally avoid the ills which we are having to face; and with fuller knowledge, we should all be able to live a happier and more satisfactory life than we are at present achieving."

Willard A. Stewart.

10 Springhurst Ave.,

Toronto, April 13, 1944.

"CRUX ANSATA"

When Mr. H. G. Wells turns his attention to matters outside his own notable field of fiction, he is always worthy of a hearing. In his *Crux Ansata*, which he describes as "an indictment of the Roman Catholic Church", he does what can scarcely be done too often, holding the mirror up long enough for the Church to get a glimpse of some of its ugly features. Perhaps the *Toronto Catholic Register* may take the opportunity to repeat its celebrated denial made during the last war that the Church had ever burned anybody. Mr. Wells wishes "to make this book as unaggressive as possible" but he quotes from the Very Reverend Father Anthony McCabe, who broke away from the Church in 1896, and is consequently able to throw all the light on the interior affairs of the Church that anyone might wish. He allows a possible maximum of 180,000,000 and he is assured of the shrinking of the Church. The election of a Pope is described and various details are furnished which make one wonder why men like Alfred Noyes and the Brothers Cherterton become Roman Catholics. Chapter ix. tells of The Struggle for Britain. The English people, he writes, "are disposed to put a note of interrogation to every positive assertion, because they have a profound sense of the present imperfections of language and every

sort of symbol and statement. They feel that things may be so to a certain extent and yet not *quite* so. They realize that our minds are at their best extremely imperfect implements. Continually we seem to be approaching truth, but every actuality we conquer opens up fresh questions. This approach to truth goes on unendingly, and every generation has its achievements and its fresh stimulus to further growth. That is not simply the disposition of the scientifically trained Englishman; it corresponds to something like an instinct in the the common sort of people. They detest all precise and binding and conclusive statement; they *feel* something wrong about it, and they despise dogmatic enthusiasm. They invented the word 'humbug' and they are far less patriotic than the naturalized alien. When they are vigorous they are in-subordinate and derisive, and when they are devitalized they are apathetic and unconvinced." On reading such an essay as this it is easy to understand the opposition of the Masters of Wisdom to organized religion. What a difference we should have had if the Theosophical Society had stuck to its early traditions and attracted the best minds to its ranks and elected such a man as H. G. Wells as a President. Every member of THE Theosophical Society should read this *Cruz Ansata* and learn what they have to fight, not only in the outside world, but in their own ranks. (*Agora Publishing Co., 229 West 48th Street, New York, 19, N.Y.*)

THE MAGAZINES

The following magazines have been received by us during the month of June: The Theosophical Forum, Covina, June; Theosophy, Los Angeles, June; Canada at War, May; Toronto Theosophical News, June; Eirenicon, Hyde, Cheshire, April-May; The Golden Lotus, No. 6, June; The Bombay Theosophical Bulletin, April; The American Theoso-

phist, June; United Lodge of Theosophists Bulletin, London, No. 186, April; and No. 187, May; The Middle Way (Buddhism in England) May-June; Theosophical News and Notes, London, May-June; The Ancient Wisdom, June; The Theosophical Forum, July; The American Vegetarian, June; Revista Teosofica Cubana, March-April; Fraternidad, Chile, Jan.-February; Toronto Theosophical News, July; Lucifer, Boston, July.

THE GERMAN HORROR

The following article is one of a series by the distinguished Editor of the Adrian, Michigan, *Daily Telegram*, Mr. Stuart H. Perry. We have not sought during the four years of warfare through which we have passed to harrow the feelings of our readers nor to engender hatred of our foes in this war. But now as the war reaches its climax it is time that all pacifists, neutrals, and others dwelling on this plane of consciousness and too dense in their mental perceptions or too thickly clothed in their personality sheath to be aware of the devilish wickedness which they willingly permit to spread its evil power, we think that it is necessary that there should be no opposition to such steps as the international powers agree upon to end the inhuman schemes of the German people. This article shows only one aspect of the horrible crimes of which the Germans have been and continue to be guilty. No reasonable person can read this account and not feel that this insane cruelty must be ended.

In Poland, unlike France, large areas have been systematically depopulated. The Germans have dispossessed the farmers and seized their land. Eight or nine million Poles have thus been driven from the rich farming regions into the poorer eastern regions, where there is indescribable crowding and suffering. In a single month 900 persons were dying daily of starvation, cold and disease.

Meanwhile the Poles that are still producing food are forced to give up most of it to the Germans, being allowed to retain barely enough to keep them alive. The death rate, of course, is shocking—not only from starvation but from the diseases resulting from it; for they lack not only food, but doctors, hospitals and medicines.

In France the Germans expect to let the reduced and weakened population live and work the land for the benefit of Germany, but in Poland the aim is to exterminate the people and fill the land with Germans. The Gauleiter (district leader) Arthur Greiser, speaking in October 1939 to a group of German "colonists," said:

In 10 years there will not be a single plot of land that is not German, nor a single farm in the possession of anyone but our own colonists.

Starvation is the most effective and far-reaching method of weakening a nation, for it not only destroys life but also destroys the health and vigour of the survivors.

"Murder Most Foul"

In France they have shot or hanged, by the lowest estimate, 80,000 men and women since the armistice—some estimates are as high as 110,000. In addition they have arrested 400,000, of whom 150,000 have been deported to Germany, many of them to die in the horrible prison camps.

As for the flower of French man power—the younger men—the country has been bled white. At least 750,000 of them have been deported for slave labour in Germany. If a youth or young man is even half-way fit physically, he is seized and sent away. Today there are 2,000,000 young Frenchmen in Germany, as war prisoners or slave labour—four years after France gave up. Normally those men would have had from three to five million children, perhaps two million of them boys. Thus

Germany has deprived France of two million soldiers for the war of 1965.

The record in Poland is appalling. Besides the 1,500,000 Jews murdered, at least 400,000 Poles have been shot or hanged. The wholesale massacres in various towns, and the continual murder of "hostages," make a story of blood and savagery that is almost beyond comprehension.

But in addition Polish man power has been bled white, as in France. Two million Poles have been sent to forced labour in Germany, and a million are in concentration camps or prisons. For the length of the war they will have no children, and the survivors will be broken in health from starvation and abuse. Thus Germany has deprived Poland of at least two million soldiers for the war of 1965.

Accomplishment

In France millions of children are emaciated, listless, dull-eyed. They faint at their desks in school. Some lie in bed all day from lack of strength or spirit to play. Many thousands of them suffer from diseases of malnutrition—scurvy, rickets, anemia, scabies, bone diseases, skin diseases. Tuberculosis is rampant among the young. In Belgium it is the same. Tuberculosis among children is up 60%; one-third of all children above six years have some disease; one-quarter of all under six. Magnify and multiply all these facts and you can imagine what has happened to the children in Poland.

Germany may be beaten in this war, but that does not mean that there will not be another in about twenty years. All the Germans need is a soft peace. Then they can prepare to make good the prophecy of General von Mannstein when he said: "Plunder . . . combined with deportations and scientific starvation applied to civilians, including children, will enable us to stage a comeback in the not too distant future."

THE WAR

As the war draws on towards its conclusion the problems of peace disclose themselves as more difficult and more terrible than anything the war has presented. Most wars in the past have been fought over comparatively simple disputes, and have been settled after battles governed by more or less humane rules of warfare, and with weapons which up till the time of the Boer war were not regarded as being of a very deadly character. In the ages of chivalry it sometimes happened that a champion was chosen from each side and the decision was left to their personal prowess. Since Napoleonic times a great change has come over the spirit in which war has been waged, and not only have disputes had to deal with material of land, or wealth, or domain, but bitter mental antagonisms have been bred and cultivated till whole nations have been saturated with envy, hatred and malice, and also the most fiendish cruelty that demoniac ingenuity could conceive of has been called into play by men whose desires had been of their own success, and their only thought of their enemies' destruction and death. How can such malevolence be exterminated? That is the problem of peace, for if it cannot be solved, then worse wars than the human mind can contemplate are in preparation. We thought the last war was to end war. But the war makers were already plotting the new conflict. We think this should be the last war. The war makers have already set the date of the next one in 1965, and they are killing all the children and infants they can murder so that these little ones may not grow up to be soldiers to oppose them twenty years hence. Each war adds to the deadlier nature of the next. The tank and the air-plane were rudimentary in the last war. In this they are consummate. We are told that the robot-bomb

which Germany has used in recent weeks, may be developed into such a weapon that neither distance nor defence could be effective against it. Spain showed her willingness to allow Germany and Italy to practise their hellish arts in the alleged civil war, exterminating the innocent and unoffending Basques. It is believed that the present government of Argentina would not scruple to allow similar experimentation in South American lands. This is a major problem of peace. The world and its national governments must be careful that neither Germany nor Japan, nor any professing neutrals be permitted to harbour such plotters as began the present war. Nor should any remote and secret corner of the earth in any continent nor in any solitary island of the seas, be given liberty to become the den where the Blood Men, as John Bunyan called them, could work out their underground plots for the overthrow of human society. Can the Germans and the Japanese be taught like reasonable beings to take this view of the situation? Or must it be hammered into them by such means as they employ against those they would subdue? Most people think it an impossible task. The Theosophist knows that only by the incarnation of faithful, loyal and loving souls among such people can eventual change in their racial and national temper be effected. Who among us are willing to undertake such real mission work? We fear that the spirit of Theosophy has not so completely filled the hearts of many as to lead them to contemplate such a future as more valuable and desirable as a long vacation in a heaven of harps and crowns or its equivalent. Nations, like Churches, can only be reformed or converted from within. The mental disease, the cancerous doctrine which now affects Germany and Japan and threatens some of the Latin nations can only be dispelled by the light of reason qualified by love. There must arise in these

nations such men and women as will gain the confidence of the people generally so that they will join them in sweeping away the foul and false and degrading theories of life which men like Hitler have embraced. As we write on Saturday, the 8th, a great battle has been initiated in Normandy, to be followed, it is said, by one of still vaster extent which may reach Paris, which may defeat the great masses of defensive forces which the enemy has accumulated to throw the Allies back into the sea. General Montgomery, Monty, as he is affectionately spoken of by his troops may have such a plan. Or he may have other plans, for he rarely does what is expected of him, least of all what the enemy expects. "Nothing has stopped us," he says, "and nothing will." He regards himself as representing cosmic forces of truth and justice, directed by God, or Providence or by whatever divine power, perhaps St. Michael and his hosts. He works on a plane of consciousness which touches all his troops at their own highest level. It used to be called *esprit de corps*. But it is infinitely higher and more invincible, and means that only the highest and purest ideals can elicit its unconquerable majesty. It is being manifested elsewhere in the world than in Normandy. Russia shares its magic as the Stalin armies sweep westward in unparalleled conquest. Japan must have some sense among some at least of her more philosophical citizens, of the mighty forces that have harvested the waves of the Pacific Ocean as the farmer garners his fields. It is not a question of lands or nations, but of human ideals and human destinies. The souls of men are on trial. Brotherhood is their test. This war is not merely a slaughter of men's bodies, but a revelation of the spiritual stamina which enables them to die for the truth if need be, and to live for it in spite of all the evil things that array themselves in

enmity. Warriors of our day, seek in your hearts for the King of Peace. He will lead you in battle. A. E. S. S.

CHINESE TOLERATION

The Toronto Star of May 27 carried this letter:—In the desire to know something more about the spirit of our great ally in the East, the Chinese people, I looked through some literature on ancient Chinese history. I came across the following interesting document, the discovery of which I would like to share with the readers of your paper. In the year 635 A.D., a Christian Nestorian monk, whom the Chinese called O Lo Pen visited the court of the Emperor T'ai Tsung. After this visit, the Emperor issued the following edict: "The way (meaning way of faith) has more than one name. There is more than one sage. Doctrines vary in different lands, their benefits reach all mankind. O Lo Pen, a man of great virtue from Ta Ts'in (the Roman Empire) has brought his images and books from afar to present them in our capital. After examining his doctrines we find them profound and pacific. After studying his principles we find that they stress what is good and important. His teaching is not diffuse, and his reasoning is sound. This religion does good to all men. Let it be preached freely in our empire." In the same way, the Emperor received and honoured also Buddhist pilgrims, approved of Taoism, favoured the Confucians and permitted Zoroastrianism. Such tolerance and enlightenment at this early age of man's history offers, I think, a good example from which many of our contemporaries might be able to learn.

Ernest Walter.

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